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Rights of Man," the "Declaration of Independence," this or that pronunciamiento. It was the "pithy formula" of Napoleon III, phrased for Bismarck by the Prussian minister then in Paris: "The right, possessed by all peoples, freely to choose their own nationality." Mr. Hazen, writing in the April number of the *North American Review*, speaks of the fundamental task of France during the nineteenth century as "the gradual and sure development of the notion of democracy." The Egyptians call it *istiklad*, the Russians *svoboda*, the Koreans *mansai*, the men of India *swaraj*. Men and women, fathers and mothers of children, are demanding class equality, color equality, political equality.

The underdogs are sometimes willing to remain underdogs; but they are not as willing as formerly that their children shall grow up to be underdogs. There is a demand for universal education, a no-uncertain demand from all quarters of the world, including the darkest portions. The attempts to disseminate civilization by means of force are failing. They are doomed increasingly to fail. Ideas cannot be driven from men's heads by bayonets nor projected into them by bullets. Ideas spring from conscious needs. Just now the idea prevails everywhere that there must be better homes, and better food, and better education for the better children longed for by the "ordinary people" making up the millions of the world.

The pounding tides of turmoil splashing against the shores of the world will recede only as these hopes are gratified. It is good for all of us that the submerged peoples are struggling for this freedom. Out of their dreams and contests and sacrifices the paternalisms, foreign dominations, the impositions of force will pass increasingly away, for men today everywhere demand self-government.

As they have discovered in India, even "good government is no substitute for self-government." The arrogant and the domineering will to power met its Waterloo on the frontiers of France. Exploitations are meeting their just deserts in factory and State, East and West. Doctors, missionaries, teachers, engineers, financiers, statesmen, trained leaders, are our hope in the contest against the spirit of greed, conquest, and loot.

Speaking of the Old East, Mr. Hunt, whom we are pleased to quote again, says:

"These ancient millions will not stop with the victory of nationalism; they will go on and on, dreaming and demanding and finally gaining more victories for themselves—for the peons and the *taos* and the *ryots* and the *fellaheen* and the peasants and the coolies of the world. They will gain more rice and better homes and all the precious things of real freedom.

"And those will be glorious days."

IT OUGHT NOT TO BE NECESSARY

IT OUGHT not to be necessary for Germany to demand the withdrawal of the colored French troops from the occupied zone along the Rhine. They should be withdrawn. They should never have been sent there. Being there, they should be withdrawn voluntarily by the French authorities. That they are there at all is due to one of the blunders which have rendered no service to French prestige. We have been told from time to time that these colored troops have been withdrawn. This evidently is not the case.

There can be no doubt about the unwisdom of having these troops, representing French might, in German territory. Troops do not always behave themselves according to canonical standards—a fact evidently as true of colored soldiers as of white. A correspondent writes:

"So long as the French military and civil authorities maintain this 'black disgrace' in the occupied German sections, no peaceable spirit can take root among the German people. At present, it is true, the Gauls have the power and can impose any kind of indignity upon the Germans; this condition, however, will end some time; and then look out for a reckoning. It would appear to me that, for their own final salvation, they should change their tactics, should realize that these things cannot go on forever."

The writer, a German sympathizer, of course, adds: "Why don't you advise your Gallic friends to be more careful, and not willfully invite a punishment which is sure to come?" While this correspondent is a distinct "pro-German," he is, nevertheless, an American citizen and a well-known business man. If that be the view to which he has arrived, it requires no stretch of the imagination to picture the mental reactions of German citizens.

There is no doubt that these colored soldiers are in the Rhineland. Major-General Henry T. Allen, commander-in-chief of the American army of occupation, told representatives of the Associated Press, under date of June 16, that the presence of troops of "lower civilization" under the conditions of military occupation is undesirable, not only in the Rhineland, but anywhere. General Allen said that most of the black units have already departed. All of the Senegalese have gone and only a part of the Madagascar troops remain. However, the General says there are about 15,000 colored troops still on the Rhine.

The Germans resent the presence of these troops as "an awful crime against the white race." They point out that in certain sections of civilized countries "when a colored man outrages a white woman, he is lynched without more ado." The Germans complain that they have no redress. They point out that up to the begin-

ning of 1921 the police records show forty cases of attempted rape by colored soldiers, seventy of accomplished rape, twenty cases of other sexual crime, not to mention scores of other cases of sexual misdemeanors. It is pointed out that black soldiers push white women from the footpaths, assisting with the butt ends of their rifles; that the number of colored bastards is steadily increasing in Germany; that unmentionable crimes have been and still are committed by these colored troops. Little wonder that Germans speak of these matters with bitterness. A communication before us reads:

"Do the other white nations of the world know about this? It must really be doubted, for it can hardly be believed that they should have no fellow-feeling for the disgrace which is being perpetrated on us, and thus on all white people. . . . You, members of the white race, help us to free our women and children from the hell in the occupied district into which they have been cast by the black and colored hordes of Africa! . . . Englishmen, we have sufficient pride in us to bear stoically the distress inflicted on us as the vanquished, without crying for help; but outrages on the bodies of our white women and children we will not submit to. You have taken our weapons from us. Give them back to us, or help us by the weight of your voices to put a stop to the darkest crime ever committed in the world's history—the black horror. Help us, if you have any feeling for the awful disgrace which is being done to our white women on the Rhine by the eager lust of African savages."

We are offering no brief for German or French. We are not criticizing the African soldiers. Our thought is that it ought not to be necessary to remind the clever French people of the uncleverness of maintaining these colored troops on German soil. To say the least, it is, in the language of Major-General Henry T. Allen, "undesirable."

PALESTINE FOR THE PALESTINIANS?

PALESTINE is one of the danger points of the world. The facts are comparatively simple. The total population of this land of 9,000 square miles is approximately 770,000, of whom 600,000 are Moslems, 80,000 Jews, 84,500 Christians, with less than 6,000 Druzes, and a few Samaritans. Jerusalem, a Turkish city since 1517, surrendered to the British forces December 9, 1917. Naturally, production, industry, banks, and the like have been carried on by the 770,000 persons owning and controlling the affairs of that land. It has been proposed—at one time by Mr. Arthur Balfour, of Great Britain, a little later by President Wilson, of the United States—that Palestine should be the home of the Jews. There are sentimental reasons why such a plan seems desirable. Upon closer examination, however, the diffi-

culties seem insurmountable. Naturally, the Moslem inhabitants are opposed. As might be expected, the same thing is true of the resident Christians. Interestingly enough, the Palestinian Jews are also just as much opposed. Of course, this is all perfectly natural. These 770,000 persons occupy the country, own the land, and run the business. The prospect of outsiders coming in, crowding out the natives, setting up schools where no language but Hebrew is allowed, has disturbed and incensed essentially the entire population.

The Italian Secretary for Foreign Affairs has recently voiced the Vatican's uneasiness over the custody of the holy places in Palestine, and has asked for a larer representation on the international commission set up by the Allies for the general control of these venerated spots. The proposed change of Palestine into a home for the Jews will start other Christian centers to wondering.

But this is not a very serious matter as yet. It may never be a serious matter. The real danger lies elsewhere; the difficulties extend deeper. It will be recalled that during the war Germany did everything in her power to enlist the aid of the Moslem world. The Moslem's reply to the German request was that, according to the Koran, the holy war, when waged, must be waged against all Christianity and not against a part only. Thus the German effort failed. The war being over, the objection raised by the Moslems at that time is no longer tenable. Christian Europe is face to face with the Moslem. Much depends upon the tact with which both sides approach their common difficulty. It is not tact for Europe to incense the 600,000 Moslems in Palestine. Quite the contrary. It is a torch to the tinder of the entire Moslem world.

This is a real situation. When, on August 10, 1920, Turkey renounced, under the terms of the Treaty of Sèvres, her sovereignty over Palestine, and when, some four months later, the "mandate" for Palestine was intrusted to Great Britain, the British administration announced its object to provide for the establishment of a Jewish national home in that land. This was strictly in accord with the Balfour declaration of November 2, 1917, which favored the establishment of such a home. Of course, the resolution set forth that nothing should be done prejudicial to the civil and religious rights of existing non-Jewish communities in Palestine; but, as a practical proposition, to establish a national home for the Jewish people in Palestine without injury to the civil and religious rights of people already resident there seems impossible.

True, an Advisory Council has been organized, made up of the heads of the principal government departments, together with ten "unofficial" members—four